

you say, *أَرَيْتُهُ الشَّيْءَ فَرَاهَهُ* [I showed him the thing, and he saw it]. (S.) See also 2. Aboo-Amr read *أَرَانَا مَنَاسِكَنَا*, [in the Kur ii. 122, for *أَرَانَا*, i. e. Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,] which is anomalous. (M.) — One says also, *أَرَى اللَّهُ بَغْلَانِ*, meaning *God showed men by [the example of] such a one punishment and destruction*: (K:) or *God showed by [the example of] such a one that which would cause his enemy to rejoice at his misfortune*: a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And *أَرِنِي الشَّيْءَ* Give thou, or hand thou, to me the thing. (M, TA.) — *أَرَى* in the sense of *أَعْلَمَ* [as meaning *He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا* I made Zeyd to know 'Amr to be going away, which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bd in iv. 106. [See I' Aḳ, p. 117.]) — This is not the case in the saying in the Kur [iv. 106], *تَسْحِكُ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ*; (M, Bd); for here it has but two objective complements, namely, the ك in *أَرَاكَ*, and the suppressed pronoun *هو* in *أَرَاكَ*: it is in this instance from *الرَّأْيِ* in the sense of *الإِعْتِقَادُ*: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. *عَرَفَكَ*, (Ksh, Bd,) or *عَلَّمَكَ*, (Jel,) and *revealed to thee*. (Ksh, Bd.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., *أُرِي*, is mentioned. — *أَرَى* [as an intrans. v., preserving the original form, inf. n. *أَرَاءُ*, as below,] *He looked in the mirror*; (T, K;) and so *تَرَأَى فِي الْمِرْآةِ* and *فِيهَا* and *تَرَأَى فِي الْمِرْآةِ* (T, M, K:) or *تَرَأَى* signifies *he (a man) looked at his face in the mirror or in the sword*: (S:) and *تَرَأَى فِي الْمِرْآةِ* *he looked at his face in the water*; the doing of which is forbidden in a trad.; of the measure *تَمَفْعَلُ* [from *الهِرَاءُ*]; mentioned by Sb; like *تَمَسْكُنُ* from *المِسْكِينُ*, and *تَمَدْرَعُ* from *المَدْرَعَةُ*, and *تَمَنْدَلُ* from *المَنْدِيلُ*. (M.) — *He (a man) had many dreams*. (T, K\*) — *He moved his eyelids*, (K,) or *made much motion with his eyes*, (T,) in *looking*: (T, K:) you say, *هُوَ يَرِي بِعَيْنَيْهِ*, (TA,) and *يُرِي بِعَيْنَيْهِ*. (T, TA.\*) — *He acted (T, K) well, or righteously*, (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — *He possessed, or became possessed of, intelligence* (K, TA) and *judgment and forecast*: (TA:) inf. n. *أَرَاءُ*. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face*: (T, K, TA: [the words by which Az explains this meaning are *تَبَيَّنَتْ* *الرَّوَاهُ* accord. to one copy of the T; in another copy of the same, *الرَّوَاهُ*

the TA follows the former reading: but the right reading is *الرَّوَاهُ*; mentioned in the T, thus correctly written, in art. *رَأَى*; in the S, in the present art; and in the M, in art. *رَأَوُ*, which is its proper art, and therefore the proper art. of the verb in the sense thus explained:] thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a رَيْ*, of the jinn, or genii; (T, K, TA;) i. e., a follower, of the jinn. (TA.) — And *He followed the opinion, or belief, of some one, or more, of the lawyers* (K, TA) in the science of the law. (TA.) — *أَرَأَتْ* said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant*: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was, or became, big in her udder*: (S:) and accord. to IAqr, said of a she-goat, *she was, or became, swollen in her vulva, and her being so became apparent, or evident*. (M.) And *أَرَى* said of a man, *His ewe, or she-goat, was, or became, black in her udder*. (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that *أَرَى*, said of a camel, means *انتكث خطمه*; in the CK *انتكث*; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that *الإِرَاءُ* (i. e. *الإِرَاءُ*) signifies *انتكث خطم البعير على حلقه*: in another copy of the T, on the authority of En-Nadr, that *الإِرَاءُ* (a mistranscription for *الإِرَاءُ*) signifies *انتكث خطم البعير خلقه*: and it is added that the epithet applied to a camel is *مُرَأَى* (as in one copy, i. e. *مُرَأَى*, and thus it is written in the TA, but in the other copy of the T *مُرَأَى*, an obvious mistranscription); and to camels, *مُرَأَاتُ* (as in one copy, for *مُرَأَاتُ*, i. e. *مُرَأَاتُ*, in the other copy of the T erroneously written *مُرَأَاتُ*, and in the TA *مُرَأَاتُ*): therefore the verb is evidently *أُرِي*, in the pass. form, inf. n. *أَرَاءُ*; and I think that the correct explanation is *انتكث خطمه خلقه*, app. meaning *His muzzle was thin, or lean, by nature*: see art. *نكث*: and see also *مُرَأَى* below.]

5. *تَرَأَى فِي الْمِرْآةِ*: see 4, in the former half of the paragraph. — *تَرَأَى لِي*: see the paragraph here following.

6. *تَرَأَوْا* They saw one another: (M, K:) dual *تَرَأَيَا*. (TA.) And *تَرَأَى الْجَمْعَانِ*, (S, TA,) in the Kur [xxvi. 61], (TA,) *The two bodies of people saw each other*: (S:) or *approached and faced each other so that each was able to see the other*. (TA.) And *تَرَأَيْنَا* We met and saw each other. (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) *لَا تَرَأَى نَارَاهُمَا*, [for *تَرَأَى*, as it is written in some copies of the K,] (T, K,) [i. e. † *Their two fires shall not be within sight of each other*;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them

shall see the fire of the other: (T, K:\*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase *مَا نَارُ بَعِيرِكَ*, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — *تَرَأَى لِي* He addressed, or presented, himself [to my sight, or] in order that I might see him; as also *لِي* *تَرَأَى*. (M, K.) And *تَرَأَى لَهُ شَيْءٌ مِنَ الْجِنِّ* [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) — *تَرَأَى النَّخْلُ* The palm-trees showed the colours of their unripe dates. (AHn, M, K.) — *تَرَأَيْنَا الْهَيْلَالَ* We tasked the sight by trying whether or not we could see the new moon: or, as some say, *we looked [together, at, or for, the new moon]*: (Sh,\* T, TA:) or *we lowered our eyes towards the new moon in order that we might see it*. (Mgh.) [See also 6 in art. *نقض*.] — See also 4, in the former half of the paragraph, in two places. — *تَرَأَيْنَا الْأَمْرَ* or *تَرَأَيْنَا فِي الْأَمْرِ*:

see 8. — *هُوَ يَتَرَأَى بِرَأْيِ فُلَانٍ* He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it. (T, TA.) — See also 1, in the latter half of the paragraph.

8. *أَرَأَاهُ* [is syn. with *رَأَاهُ* as signifying *He saw him, or it, with the eye*; and also, *with the mind*]: see 1, first sentence: or it is [syn. with *رَأَاهُ* in the latter sense only, being] from *الرَّأْيِ* and *التَّدْبِيرِ*: (S, TA:) or *رَأَى الْقَلْبَ* (Lth, T,) or from *رُؤْيَةِ الْقَلْبِ*, or from *الرَّأْيِ*, and means *he thought, reflected, or considered, and acted deliberately, or leisurely*. (IAth, TA.) You say, *تَرَأَيْنَا فِيهِ* [i. e. *تَرَأَيْنَا فِيهِ* and *أَرَأَيْنَا فِي الْأَمْرِ* or *تَرَأَيْنَاهُ*, (accord. to different copies of the K,) meaning *نَظَرْنَا فِيهِ* [or *نَظَرْنَا فِيهِ*, i. e. *We looked into, examined, or considered, the affair, or case*]. (K.) And *أَرَأَاهُ وَأَعْتَقَدَهُ* [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.)

10. *اسْتَرَأَاهُ* He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, *يُسْتَرَأَى فُلَانٌ* [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from *الرَّئَاءُ* [inf. n. of 3]; like as you say, *يُسْتَحْمَى*, and *يُسْتَعْقَلُ*. (AA, S.)

Q. Q. 2. *تَمَرَأَى*: see 4, in the former half of the paragraph.

*رَأَى* is an inf. n. of *رَأَى* [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means *The* *رَأَى* of the eye; (Lth, T, Mgh;) i. e. the *sight* thereof; like *رُؤْيَةِ*, q. v.: (Mgh:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception*: (Mgh:) [conception: idea: notion:] *belief*; (M, K;) as a subst., not an inf. n.: (M:)